A METHOD FOR PREPARING TEXTS FOR DIACHRONIC COMPARISON
WITH AN EXAMPLE — A CRITICAL EDITION OF C. SCHØNNING'S GA CATECHISM OF 1805

I. A METHOD FOR RESEARCH

Over the years I have attempted to apply certain 'philological' strategies to the study of the Ga language, and now that the results are beginning to appear in print the time has come to present an account of this aspect of my work.

It was begun when my bibliographical research on writings in and on the language brought to light an amount of diachronic documentation (from the sixteenth century down to the present) that made this particular approach desirable, and indeed imperative. I am convinced that similar research strategies are applicable to other well-documented African languages, and to facilitate such developments I shall try to present a concise account of my approach.

After establishing the existence of an interesting sequence of documents, including a chain of grammatical writings on Ga (starting with C. Protten's work of 1764), I decided to edit these, in order to make them more readily accessible to the community of scholars.

The systems of graphic representation of Ga material employed in these old sources were generally based on the then current orthographic conventions of a number of West European languages (predominantly Dutch and Danish, but also German and English), and only in the latter half of the nineteenth century on ideas of a 'universal alphabet' and/or on phonetic principles of any consistency. They were furthermore frequently inconsistent even within one and the same documentary source, so that the most important task proved to be that of devising a means by which every document could be re-transcribed in a consistent fashion that would at the same time prepare the ground for later comparison.

In the total absence of diachronic studies it was considered most worth-while to base the re-transcription on the present-day sound-patterns of the language, while at the same time reprinting the document as it stood (with emendations where necessary reversible by providing the original readings in footnotes) to facilitate the interpretation of its individual characteristics. As most sources had text in European languages other than English accompanying the Ga material, this

was most usefully achieved by providing (on facing pages) the source-
text and an English translation-key to it, which could easily be made
to incorporate the re-transcribed Ga material.

Whenever the old Ga words can be readily identified with con-
temporary ones of the same morphemic makeup no further difficulties
arise. When words, phrases, and constructions no longer in use in
modern Ga are encountered, the meaning which is usually recoverable
from the European language 'versions', glosses, and/or explanations,
together with the sound-sequence as roughly indicated by the old spel-
ling, will generally permit the eventual identification of the morphe-
mes involved. Usually, though, this cannot be obtained in the first
run through the text, but has to be arrived at by successive stages of
approximation, a process that may literally take years to yield a com-
pletely satisfactory reconstruction. Evidence from older word-lists —
as these are cumulatively integrated into my Ga Dictionary Project fil-
es — is proving an indispensable aid in such reconstruction.

At the end of this process of reconstructive re-transcription
stands a consistently transcribed text, in a sound-pattern belonging to
modern Ga. Syntactically and lexically it may often appear a little i-
diosyncratic still, because of our deliberate retention of the morpho-
logical and syntactic characteristics of the original document. To go
further and substitute modern usage as well would exceed the intentions
and limitations of scholarship, though it might be of some interest to
the contemporary native speaker of the language, and if such a popular
version were desired it could be produced from our text without too
much effort.*

My new text (as defined above) I shall call a text-analogue.
From each analogue text of this kind word- and morpheme-inventories,
based on the fully consistent transcription, can now be made. Such in-
ventories (or indexes) permit the identification of inconsistencies of
spelling within the individual source-document itself, and often render
recognizable printer's errors or similar corruptions of texts, suggest-
ing emendations and improved readings, and eventually leading to a well-
established text of the original document.

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* The need for such a fully modernized text may be felt by the compi-
ler of school-books, literature courses and anthologies who wants to
present the common reader with a fully modernized version which may be
useful to convey the feeling of a literary tradition.

The Ga texts in my edition of Christian Protten ('*Ga Dictionary Project: Documents & Studies*' no. 1, London: Luzac 1971), as well as the critical edition of Schjønning's Ga Catechism of 1805 presented below, will serve to illustrate my approach. Work on other documents is in hand, in particular on Rask's 1828 grammar, the 1853 Zimmermann/Christaller Ga grammar manuscript, and the Christaller/Bohner grammar of 1893. All resulting word-indexes are of course fed back into the G.D.P. files in order to facilitate future work.

Once a sufficiently large quantity of sources fairly evenly distributed over time has been processed in the manner described, it will then become feasible to proceed to the setting-up of development-sequences for particular sounds and combinations of sounds. This will have great significance for the validation of reconstructive hypotheses arrived at by other techniques. Also one hopes to be able to make wellfounded statements about the speed of sound-change for an African language which until around a century ago had neither schools nor an accessible written literature to slow down such change.

II. PREFACE TO THE TEXT (Schjønning 1805)

Early in the nineteenth century Denmark still possessed a number of *forts* on the Gold Coast with Danes resident there. Ecclesiastically these forts belonged to the diocese of Sealand *[DAN. Sjelland]*, and the bishop of that diocese was responsible (among other things) for the schools established there, which were intended *mainly for mulattoes*, though some negro children were also admitted. From time to time efforts had been made to use the Ga language, considered to be the most widely understood one in the region of Danish influence, for spreading Christianity, and some attempts at producing Ga versions of Christian documents of faith were supported by the Danish authorities — the first instance on record was of course the book by Protten of 1764 mentioned above: see in this connection especially its dedicatory preface!

In the first decades of the nineteenth century the then Bishop of Sealand, Frederik Münter, was responsible for having printed at Copenhagen first (in 1805) the translation into Ga of parts of the *Catechism* made by C. Schjønning, Interims-Governor (and former Captain), and later (in 1826) supported the publication of Major von Wrisberg's Ga translation of the *Sermon on the Mount* according to Matthew. Münter mentions that the edition of Schjønning (the only one that was ever produced) consisted of as few as one hundred copies; and it is difficult

to ascertain whether indeed it was ever actually used in Danish schools on the Gold Coast, as had been intended.

The *Royal Library* at Copenhagen preserves (among others) a u-nique copy of this rare printed edition with what on internal evidence appear to be the author's own *manuscript corrections*. The edition that follows takes account of these changes. I express my special gratitude to the librarian, Birgitte Hvidt, for bringing this annotated copy to my attention, and also for her assistance in verifying certain doubtful rea-dings.

My text preserves the form of the original as far as possible *[paginatim et lineatim]*.

III. CRITICAL EDITION, WITH ENGLISH TRANSLATION AND GA TEXT ANALOGUE

[1]

De ti Bud,
det apostoliske Symbolum
og
Fader Vor,
oversatte
i det Accraiske Sprog,
af
C. Schjønning,[1]
[Capitaine.[2]]

Kiøbenhavn, 1805.
Trykt i det Kongl. Vaisenhuses Bogtrykkerie
af C. F. Schubart.[3]

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[1] *printed:* "Schønning".

[2] *printed:* "Capitaine"; *MS correction says: delete.*

[3] *The following verso of the titlepage* ([2]) *is blank.*

T h e   T e n   C o m m a n d m e n t s,
t h e   a p o s t o l i c   S y m b o l u m[1]
a n d   'O u r   F a t h e r' [*i.e. the Lord's Prayer*],
t r a n s l a t e d
i n t o   t h e   A c c r a [*i.e. Ga*] l a n g u a g e,
b y
C.   S c h j ø n n i n g,
[C a p t a i n.]

Copenhagen, 1805.
Printed at the print-shop of the Royal Orphanage
by C. F.   Schubart.

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[1] *The word is clearly used here (and again below, on page 5)
in the original sense of the Greek* σύμβολον *'signum ex quo
aqd. cognoscitur'.*

[3]

D e ti B u d

1. O ka fmo Jongmå klokko akæ mi 'komé.
   Du ikke tien Gud en anden end mig allene.
   'komé pro ékomé.

2. O ka tja[1] Aûla-Jongmå 'dbé[2] o få:[3]
   Du ikke forkaste Herren Guds Befaling foragtelig:
   Jongmå[4] ngåh[5] nokko ekéhe monæh e
   Gud tager ikke noget, eftergiver ikke den som
   tja[6] e dbele[7] e få.
   foragter hans Befaling.
   > Verb. tja[8] e få, at kaste fra sig, at ringeagte,
   > at begegne med Ligegyldighed. Det skilles
   > ad saaledes at Substantivet sættes i Midten,
   > s.s. tja[9] tælle o få   ɔ: Kast Stenen fra dig.

3. Dbi 'djyno[10] o híhe ahino o ba djalle[11].
   Dage høitidelige din Hu lad staae til, at du dyrker.
   > ídjyno:[12] god, høitidelig, hôire. åhino, imperativ
   > af verb. híhsi, at sidde. Híhe, Ansigt, For-
   > siden af en Ting, Sind, Agtpaagivenhed.

4. O híhe a bo o Tjæ[13] kæ o
   Dit Aasyn lad nedslaaes for din Fader og din
   <div align="right">nhje:</div>

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[1] Printed: "tia".

[2] Printed: "dbé".

[3] Printed: "få"; NS correction was cut off when the binders cropped the margins of the copy, but there is no room for doubt, as "få" is the form used four and again six lines further down the page.

[4] Printed: "Jongma".

[5] Printed: "ngåh".

[6] Printed: "tia".

[7] Printed: "dbile".

[8] Printed: "tia".

[9] Printed: "tia".

[10] Printed: "diyno".

[11] Printed: "dialle".

[12] Printed: "ídiyno".

[13] Printed: "Tje".

The Ten Commandments

1. O ka sumo nyɔnmɔ krokooˑ akɛˈ mi ʼkome.
   Do not serve another God but me alone.
   ʼkome *for* ekome.

2. O ka tsɛ owula nyɔnmɔ gbee ofõ:
   Do not reject the Lord God's command contemptuously:
   nyɔnmɔ enɔɔ noko ekɛ he moni e-
   God does not let pass anything, does not pardon those who
   tsɛ egbele efõ.
   treat with contempt his command.

   The verb tsɛ efõ, *to throw away, to think little of,
   to meet with indifference. This is broken up in this
   in this way, that a noun is placed in the middle*
   e.g. tsɛ tɛ lɛ ofõ, *or:* throw the stone away.

3. Gbĩ dzurõ ohĩɛ ahĩ nɔ [ni] oba dza lɛ.
   On solemn days/festival days   let your mind be set on worshipping.
   edzurõ: good, solemn, right (hand). ahĩ nɔ, *imperative
   of the verb* hii ʃĩ, *to be (at).* hĩɛ, *face, front
   (-side) of a thing; mind, attention.*

4. Ohĩɛ abu otsɛ kɛ o-
   nyɛ
   Let your countenance be cast down before your father and your
   mother

4

nhje; fi o fehle,[1] o ba áje ídiyno,

Moder; dersom du giør det, du vil nyde godt,

o ba átja[2] tühtu e djin.[3]

du vil v. skal ældes længe i Verden.

   O hihe a bo! &c. Hav Undseelse for Ærbø-
      dighed for,[4] saaledes at du nedslaaer Øynene i
      dine Forældres Nærværelse.

   Verb. étjæ,[5] at vare længe, gielder om levende
      og døde Ting.

5. O ka dbéh mokko!

   Du ikke dræb nogen.

6. O ka fe adjamáng.

   Du ikke vær løsagtig e.[6]hoeragtig.

      Verb. fe, at giøre, blive, vise sig som.

7. O ka dju[7] mokko ni.

   Du ikke stiæl nogens Ting.

8. O ka dje dasafó fong.

   Du ikke udgiv Vidnesbyrd falsk.

      dasafó er baade subst. & adjectiv.

9. O ka tão moklokko ve[8] [.]

   Du ikke efterstræbe en andens Huus.

      tão, verb. at ønske med Heftighed, at hige ef-
         ter. Moklokko, pro mokko klokko, nogen
         anden. Ve,[9] subst. O, Huus og Hiem, huuslig
         Eyendom, Børn, Slaver &c. inclusive.

10. O ka tão moklokko ngá, e[10] ngjong-[11]

   Du[12] ikke forlang en andens Kone, hans Slave-

                                          nuhn,[13]

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[1] Printed: "fehli".

[2] Printed: "atjæ".

[3] Printed: "djiun".

[4] Printed: "for Ærbø-/dighed", with second "for" omitted.

[5] Printed: "etjæ".

[6] Printed: "e." [= eller,'or']: in conformity with other instan-
   ces it ought to have been printed in Roman type.

[7] Printed: "diu".

nyɛ; *ſi* [kɛ] ofee lɛ, obaaye edzurõ,

mother; if you do that, you will receive good,

obaatsɛ tuutu yɛ dzeŋ.;

you will, or shall, live long in the world.

> ohĩɛ abu! &c. Have modesty before, re-
> spect for, so that you lower your eyes in
> the presence of your parents.
>
> The verb tsɛ, to be/last long, applies to living
> and dead things.

5. **Okagbe moko.**

   Do not kill anybody.

6. **Okafee adzwamaŋ.**

   Do not be loose, or adulterous.

7. **Okadzu moko nii.**

   Do not steal anybody's things.

8. **Okadze odasefo foŋ** [*better Gã:* Okaye odasa foŋ].

   Do not give false testimony.

   odasefo is both *substantive* and *adjective* [SIC!].

9. **Okatao mokroko we.**

   Do not strive after another's house.

   > tao, *verb*, to desire intensely, to crave
   > for. mokroko, for moko kroko, somebody
   > else. we, *substantive:* house and home, domestic
   > property, children, slaves, *etc.* included.

10. **Okatao mokroko na, enyoŋ-**

    > nuu

    Do not desire/demand another's wife, his slave-

    > man

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8 *Printed:* "veh".

9 *Printed:* "veh".

10 *Printed:* "ngã e".

11 *Printed:* "ngiong".

12 *Correction; printed:* "du".

13 *Correction for conformity:* cf.[1] and[4] on the following page;
printed: "nuku".

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<u>nuhn</u>,[1] <u>e</u> <u>ngjong-jo</u>,[2] <u>e</u> <u>kiná</u>, <u>e</u>
Mand, hans Slave-Qvinde, hans Oxe, hans
<u>tóh</u>, <u>aloh</u> <u>mokko</u> <u>nå</u>, <u>nå</u> <u>fæi</u>[3] <u>nå</u>.
Faar, eller nogens noget, noget ethvert noget.

> <u>Nuhn</u>,[4] *substant.* en Mand, ethvert *masculinum.*
>> <u>Jo</u>, en Qvinde, ethvert *femenin.*[5]
> *NB.* Accraeren kiender ikke et Asen, Mange-
> len er *substitueret* med <u>toh</u>, et Faar.

D e t   a p o s t o l i s k e   S y m b o l u m .

1. <u>Mi</u> <u>tro</u> <u>Tjæ</u> <u>Jongmå</u>, monæh <u>fe</u>
   Jeg troer paa Fader Gud, han som skabte
   <u>nghoi</u> <u>kæ</u> <u>fipong-fû</u>.[6]
   Himmel og Jordens Støv.

> *Troe* er ikke Accraisk men Dansk, som iblandt
>> de ellerfleste Danske Negre er *adopteret* og
>> bruges i samme Meening som de Danske ta-
>> ger det. Accra-Sproget har intet Ord, som
>> udtrykker *Troe* eller troer. *Verbum* <u>djalle</u>[7]
>> betyder: ærer, dyrker, *venererer,* men bliver
>> det Meeningen her? <u>Nghoi</u>, *subst.* Himme-
>> len, enhver Ting, som er meget høi, Torden,
>> Luften.

<div align="right">2. <u>Mi</u></div>

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[1] *Printed:* "<u>nuku</u>"; this correction should also apply to the last
word on the preceding page.

[2] *Printed:* "<u>ngiong-jo</u>".

[3] *Printed:* "<u>fæi</u>".

[4] *Printed:* "<u>Nuhu</u>"; cf.[1] above.

[5] *Printed:* "*femenin.*".

[6] *Printed:* "<u>fipong fû</u>".

[7] *Printed:* "<u>dialle</u>".

nuu, enyoŋ-yoo, etsina, e-
man, his slave-woman, his ox, his
too, aloo moko no, nofẽeno.
sheep, or anything of [belonging to] anybody, something all something[1]

    nuu, substantive, a man, anything masculine.

      yoo, a woman, anything feminine.

    N.B. Gãs do not know the ass,[2] the lack

      of which is substituted for by too, a sheep [/goat].

        The Apostolic Symbolum [i.e. Apostles' Creed].

1.   Mi 'tro' [now: miheo miyeo] tsɛ-nyɔnmɔ, moni fee
    I believe in God-Father, (him) who created
    ŋwɛi kɛ ʃikpɔŋ-su.
    heaven and the dust of the earth.

      Troe [tro] is not Gã, but Danish, which, among
      most of the Danish negroes[3] has been adopted and
      is used in the same meaning as the Danish use
      it. The Gã language has no word which
      expresses belief or believe. The verb dza lɛ
      signifies esteem, worship, venerate; but does
      that meaning arise here? ŋwɛi, substantive, hea-
      ven, anything which is very high, thunder,
      sky.

                                      2. Mi

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[1] An absurdly literal translation of the Gã idiomatic construct-
ion which means 'anything/everything'.

[2] "Tẽgí" (now: tedzi) 'donkey' is on record as early as 1764 in
Christian Protten's grammar, page [27], cf. my edition ('Ga Dic-
tionary Project: Documents & Studies' no. 1, London: Luzac 1971,
page 21. Schjønning was evidently misinformed.

[3] That is: Osu (or Christiansborg).

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2. **Mi tro Jefus Chriftus,**[*] **Tje Jongmá,**
Jeg troer paa Jesus Christus, Fader Guds
bi 'komé, vo 'uladé,[1] **oblájo**[2] **Maria e**
Søn eeneste, vor Herre, Jomfru Maria hun
fólle, e dje[3] **Helligaand**[**] **a**
fødte ham, han kommer fra den Helligaand, man
vu e he gjeráhemo[4] **Pontiüs Pilatüs**[5]
tilførte hans Krop Pinsler i Pontii Pilati[6]
jinno; a fengle, e bó, a fulle,[7]
Tid; han blev korsfæstet, han døde, man begrov ham,
e plíkkesi kája abonsam[8] **a veh, dbí ette**
han nedsteg til Diævlenes Boelig. Dage tre
etéafin[9] **kadjé búndjaje, éte nghoi, e taafi**[10]
opstod han fra Graven, han gik i Luften, han sidder
Tje Aula Jongmá e nínde 'djynó,[11] **le aba**
Fader Herre Guds hans Haand høire, han skal
adje jei ekko hung, ne fe e ha[***]
komme fra der eengang endnu, for at afgiøre for
hecahloj[12] **ke bóhi.**
levende og døde.

3. **Mi**

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[*] *Aüladée, subst.* første og øverste Befalings-
Mand. *Oblajo,*[13] *subst.* en Møe.

[**] Om *Conceptionen* har Accraeren intet Be-
greb, følgelig intet Udtryk, saavidt mig er be-
kiendt.

[***] *Verb.* **fe e ha,** at giøre noget for, at skiel-
ne imellem, at fuldende.

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[1] *Printed:* "'uladée".	[8] *Printed:* "abonvám".
[2] *Printed:* "obláio".	[9] *Printed:* "etérfin".
[3] *Printed:* "giráhemo".	[10] *Printed:* "tarfi".
[4] *Printed:* "Pontius Pilatus".	[11] *Printed:* "nindé 'djyno".
[5] *Printed:* "Pontius Pilatus".	[12] *Printed:* "hecahloi".
[6] *Printed:* "fulle/".	[13] *Printed:* "Oblaio".

2. Mi 'tro' Jesus Christus,*tse-nyɔnmɔ
   I believe in Jesus Christ, God-father's

   bi kome, wɔ owulade, oblayoo Maria e-
   only son, our Lord, the Virgin Mary has

   fɔ lɛ, edze 'helligaand'.** a-
   born him, he comes from the Holy Ghost, one

   wo ehe dze la hemɔ [yɛ] Pontius Pilatus
   supplied(provided for) tortures of his body in Pontius Pilate's

   yinɔ; asɛn lɛ, egbo, afũ lɛ,
   time; he was crucified, he died, one buried him,

   eple kɛ'ʃi kɛ ya abonsam awe. Gbĩ etẽ
   he went down to the residence of the devil. Three days [later]

   ete ʃi kɛdze gbohĩi adzeŋ, etee ŋwei, eta ʃi
   he rose up from the grave, rose into the sky, he sits

   [yɛ] tsɛ owula nyɔnmɔ (e)nine dzurõ, lɛ ebaa-
   at the Lord God-father's higher hand,[1] he shall

   dze dzɛi ɛkɔŋŋ hũ, ni efee ɛhã̃***
   come from there again one day, in order to decide on

   h(i)ẽkãlɔi kɛ gbohĩi.
   [the] living and [the]dead.

                                        3. Mi

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* Owulade, substantive, first and highest commanding officer/
  governor. oblayoo, substantive, a maid, virgin.
** Of this concept the Gãs have no notion, [and]
   consequently no expression, as far as is
   known to me.
*** The verb fee ɛhã, to do something for, to distin-
    guish/discriminate between, to finish.

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1   The Gã means literally: 'right hand'.

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3. Mi tro Helligaand,* mi tro akæ
   Jeg troer paa den Helligaand. Jeg troer, at
   bdjommeï[1] papaï forre ame he e djin
   Mennesker gode helligholde deres Person i Verden
   piãh, kæ o fe fong, mi tro akæ Jongmå
   ganske, naar du giør ilde, jeg troer at Gud
   e a ke[2] o, mi tro akæ bohi ba ŝteffin,
   han vil eftergive dig, jeg troer at døde skal opstaae,
   abonæ blee fæh** mokko boõh dong.
   saa og at Døden efter ikke nogen døer ikke aldeles.

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* Om den Hellig Aand kan Accraeren ikke dan-
   ne noget Begreb. Jeg veed ikke at udtrykke
   Ordet og har derfor beholdt det. Papaï, adject.
   plur. gode, redelige. Sorre[3] verb. at helligholde,
   at være andægtig, at holde Andagts-Øvelser.'

** abonæ bleefæh[4] &c. at efter Døden skal in-
   gen døe mere.

Fader Vor.

Vå Tjæ, monåh o jãve[5] nghoi, o dbæi a
Vor Fader, som du er i Himmelen, dit Navn lad
tjæ.[6] † O lummo jelŝ a ba vå 'tin,
ældes. Dit Herredømme lad komme os iblant,

nonne

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† Verb. etjæ, at være længe, at hædre, at
   venerere.

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[1] Printed: "bdiommeï".

[2] Printed: "keh".

[3] As this word is Gã, it should
    have been printed in roman,
    not in italic type.

[4] Printed: "bleefæh",
    an obvious misprint.

[5] Printed: "jãv e".

[6] Printed: "tiæ".

3. **Mí 'tro' 'helligaand',** mí 'tro' akɛ
I believe in the Holy Ghost. I believe that
gbomɛi kpakpai soleɔ amɛhe yɛ dzeŋ
good people keep holy/sanctify their persons in all the world,
piaa [fɛɛ] kɛ ofee efoŋ, mí 'tro' akɛ nyɔnmɔ
when you do bad, I believe that God,
ebaake bo, mí 'tro' ak gbohĩi baate ſi,
he will pardon you; I believe that the dead shall arise,
agbɛnɛ gbee fɛɛ** moko gboo dɔŋŋ.,
and then that after death nobody shall die, not absolutely.

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* Of the Holy Ghost the Gas are not able to form
  any idea. I do not know how to express
  the word and have therefore retained it. kpakpai, *adjective*,
  plural: good, honest. sole, *verb*, to keep holy,
  to be devout, to hold devotional exercises.
** agbɛnɛ gbee fɛɛ etc. that after death nobody shall
  die any more.

O u r   F a t h e r [The Lord's Prayer]

Wɔ tsɛ, moni oyɔɔ nwɛi, ogbɛi a-
Our Father, you who are in heaven, your name let
tsɛ.† Olumɔyeli aba wɔteŋ,
be honoured. Your government let come among us,

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† The verb tsɛ, to be/last long, to honour, to
  venerate,

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1 The Gã means literally: 'their bodies, themselves'.

8

nonne o fino a fe nghoi ka fipong.
Det du behager lad skee i Himlen[1] og Jorden.
Ha va monna abullo nonne ífaja[2] vá
Giv os i Dag Brød det som jan være nok for
na.**   Ngá vá ífaja[3] femmo*** oke[4] vá, tanke
os.   Tag vore onde Gierninger tilgiv os, ligesom
vá ngá ífajale[5] vá keh meiklokkome, ka
vi tage det Onde og eftergive andre, ikke
ha mokko lakka vá. djemő[6] efaja[7] e
lad nogen forføre os. Borttag det Onde fra
vá he. Bo ji lummo, Bo féo ná****
vor Person. Du er Herren, du skaber Ting.
Bo ji onupa' biana ka náhno.
Du er hædret nu og stedse.

** í'aja[8] vá na, verb. éafja[9] na, at være tilstræk-
    kelig for Munden. Det skilles ad og sætter
    Personen imellem.
*** éafja[10] femmo, sidste er Participium af
    verb. féh, at giøre.
**** Har Magt at giøre alt.

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[1] Printed: "Himle".
[2] Printed: "áfaia".
[3] Printed: "éfaia".
[4] Printed: "okeh".
[5] Printed: "éfaiale".
[6] Printed: "diemő".
[7] Printed: "efaia".
[8] Printed: "áfaia".
[9] Printed: "éafia".
[10] Printed: "éafia".

ŋoni osumoo afee [yɛ] ŋwɛi kɛ ʃikpɔŋ.

That which pleases you let happen in heaven and on earth.

Hã wo ŋmɛnɛ aboloo ŋoni aaʃɛ wo

Give us for [the] day [the]bread that will be sufficient for our

naa.** Ɔɔ wo aʃafeemɔ*** okɛ wo, taakɛ

mouth. Take our evil deeds, forgive us, just as

wɔŋɔɔ eʃai lɛ wɔkɛɔ mɛikrokomɛi, kaa

we take the evil and forgive others, do not

hã moko laka wo. Dziemɔ eʃai yɛ

let anyone lead us astray. Remove the evil from

wo hɛ. Bo dzi lumɔ, bo ofeɔ nɔ.****

our person. You are the Lord, you create [all] things.

Bo dzi onukpa bianɛ kɛ naanu.

You are exalted now and forever.

** aaʃɛ wo naa, verb, eʃɛ [e]naa, to be sufficient
for the mouth. This is separated, and the person
placed in the middle.

*** eʃa feemɔ, the last [word, i.e.] is the *participle* of
the *verb fee*, to *do/make*.

**** Has power to do/make everything.